

Hawaiian Gazette

12-PAGE EDITION.

TUESDAY, MARCH 7, 1893.

The attention of our readers is particularly directed to an account which we publish this morning of the collection of Hawaiian antiquities, curiosities, etc., in the Ethnographical Department of the British Museum. The writer describes with care what he has seen with his own eyes, and it is evident that he has used his eyes to some purpose.

MR. CHAS. T. GULICK, in response to a request from this paper, has very kindly furnished us with some very interesting reminiscences of the Volunteer Fire Department. Mr. Gulick's long connection with the Department enables him to speak with authority on this subject, and the article is commended to the attention of our readers.

THE C. R. Bishop has returned from an unsuccessful cruise in search of the missing boat of the bark Lady Lampson. A three-column account of the voyage, including a visit to the wreck, will be found in another part of this paper. That the expedition was fruitless will be universally regretted, but no one will regret the exertions which the Government has put forth in the cause of humanity.

HAWAII is not the only country which has attempted to put Government employees on the same basis in regard to hours of labor as those who work for private houses. A bill was introduced into Congress fixing the number of hours of Government clerks at eight, and limiting the time which may be granted in any one year for vacations and "sick leave." The bill was, however, finally defeated in Congress, as Mr. Horner's was here by the interposition of a royal veto.

THE appointment of Henry E. Cooper to the Circuit Court Judgeship, made vacant by the promotion of Judge Frear, will be hailed with satisfaction by all who desire to see judicial positions filled by men of ability, experience and probity. This is, beyond question, one of the few conspicuously good appointments made by the Administration. Mr. Cooper received his legal education at one of the finest law schools in the world—that of Harvard University—and he was admitted to practice at the Massachusetts Bar in 1879 at the same time with Judge Whiting. Although a resident of this country for only about three years, he has from the beginning identified himself with its interests, and has rendered it services during the trying days of January, of the very greatest value. Mr. Cooper is a clear-headed lawyer and sound business man, fitted both by nature and training for judicial position, and it is safe to predict that his career as a Judge will be one of high usefulness to the State.

A NEW APPOINTMENT.

We chronicle this morning the promotion of Judge Frear of the Oahu Circuit Court to the position on the Supreme Bench made vacant by the resignation of Sanford B. Dole. Mr. Frear stands on the threshold of the thirties and is unquestionably a very young man to be appointed to a position of so much responsibility as that of a judge of the Supreme Court. The competent judge must have not merely high legal attainments, but a familiarity with business and commercial relations and the thorough knowledge of men which only experience can give.

On the other hand, Mr. Frear has given in his practice evidence of a fine legal ability, and his short career as a nisi prius judge has not been disappointing. As for his youth, that is a fault which time will soon rectify. He is not merely an acute reasoner, but a careful student of law, and

possesses, we believe in a marked degree, the calm temper and spirit of impartial inquiry, which, with assured probity, are the very chief qualifications for judicial position. We look to see our fellow townsman distinguish himself in his new station, and bring fresh honor to the office which honors him.

A FALSEHOOD CONTRADICTED.

The Holomua and some of the other papers have seen fit to state that the course of Minister Stevens here has been disapproved by Secretary Foster. It is sufficient to say that this is entirely untrue. On the contrary, both Minister Stevens and the Provisional Government are entirely satisfied with the course of Secretary Foster and the United States Government in regard to Hawaiian affairs. The fragmentary, not to say garbled, account of one of the Washington newspaper correspondents gave a false view of Secretary Foster's estimate of Minister Stevens' course here, which has been strongly commended by the Washington officials and most of the American press.

COLBURN AND THE TRIBUNE.

The New York Tribune of a late date published the letter written by John F. Colburn to J. H. Ganz of St. Louis. The letter was of course written for publication. It does not seem to have made much impression, if one may judge from the following editorial comment by the Tribune:

"Nothing has yet been said by the Queen's partisans which in any way discredits the mission of the Hawaiian delegates. The letter of John F. Colburn, a member of the Cabinet which resisted Queen Liliuokalani's attempt to promulgate a new Constitution, but was dismissed from office by the successful revolutionists after refusing to join the movement to abolish the monarchy, admits all the facts hitherto declared by the delegates, insisting, merely, that the Queen should be restored nevertheless, and that ignorance and vice be left alone to work out whatever result in Hawaii they may naturally have in store. Mr. Colburn laboriously proves the Queen's fanaticism, incompetency and tyranny, and then he asks the Federal Government to re-establish her authority. In all essential respects his account of the uprising agrees with that of the delegates. He differs with them only in that he recommends that the islands be given over to fetishism and anarchy while they urge a policy of progress. It is plain that the delegates have given a report of the situation at once full and exact, and that the President and Congress must choose between an abandonment of the islands, which will mean their speedy degradation, the loss of millions of American capital and trade, and the final absorption of the group by a European Power, on the one hand, or annexation, enlightened government, prosperity, richer commerce and the possession of an incalculably valuable naval outpost, on the other."

The stand taken by the New York Tribune has been from the first a high one, and does great credit to that paper. It has perceived clearly that the movement in favor of annexation has been in the interest of civilization and moral progress, and that it was rendered necessary by the conditions here existing. In this tendency of annexation is to be found its supreme justification, rather than in the merely material advantages, great as these will undoubtedly be. The ready perception of these higher issues on the part of the Tribune is in marked contrast with the attitude of the New York Evening Post, which, though in possession of all of the same facts, yet remained hopelessly obtuse to them all.

It is said that a number of Japanese residents held a meeting the other evening to discuss the situation in this country. They decided to ask their home government, through their Consul-General here, to assist them in obtaining the same political rights now held by Europeans in Hawaii.

Three days is a very short time in which to cure a bad case of rheumatism; but it can be done if the proper treatment is adopted, as will be seen by the following from James Lambert, of New Brunswick, Ill.: "I was badly afflicted with rheumatism in the hips and legs, when I bought a bottle of Chamberlain's Pain Balm. It cured me in three days. I am all right to-day; and would insist on everyone who is afflicted with that terrible disease to use Chamberlain's Pain Balm and get well at once." 50-cent bottles for sale by BENSON, SMITH & Co., agents for the Hawaiian Islands.

IN LONDON.

A Visit to the Hawaiian Collection in the Ethnographical Gallery of the British Museum.

Apart from the Bishop Museum at the Kamehameha Schools, one of the finest and most valuable collections of curios relating to the Pacific islands is that within the walls of the Ethnographical Gallery of the British Museum. The Ethnographical Gallery, which occupies the eastern side of the upper floor of the British Museum, contains collections of different articles from various parts of the globe. These are divided into five groups, viz., Asia, Asiatic Islands, Oceania, Africa and America. During a recent visit to London, the writer spent some hours at the museum in inspecting the group classified under the head of Oceania. The collection from the black races of the Pacific, Australia and Melanesia are arranged on the west side of the gallery, whilst those from the brown races of Polynesia and Micronesia are on the opposite side. The articles belonging to the Hawaiian Islands are contained in two large wall cases. There are also two smaller cases, standing in the middle of the room. Separate catalogues have been issued by the British Museum authorities giving details as to a great portion of the different collections of antiquities, etc., in that immense building, but as yet no list has been published of the many articles included in the ethnographical section, and the only mention which the Hawaiian exhibit receives is two and a half lines of print in the official guide.

A few random notes therefore in reference to the Hawaiian curios in the British Museum, may prove interesting to those who take an interest in "sundrily nicks," more especially Hawaiian ones.

Taking the objects as they come, the first is a fine carved wooden idol, taken from a heiau at Kailua, and presented by John Adams, Governor of Hawaii, to Messrs. Tyerman & Bennett, deputies from the London Missionary Society, who visited these islands in 1822. Next is a curious double tobacco pipe, or rather two pipes joined together by means of a small mirror. It evidently dates from the beginning of this century, soon after the natives had acquired a liking for the fragrant weed. Our attention is then drawn to a good specimen of the sunaki or fire stick, with accompanying sunaki or rubbing stick, used in olden times in the operation of hatching or obtaining fire by the rubbing together of two sticks. The kind of wood used for the sunaki is said to have been usually a piece of olomes. This was brought from Hawaii by the Rev. Wm. Ellis, one of the pioneer missionaries. The above, together with a few more articles on view, such as a couple of stone ipu kukui, a red feather basket-work god, a lei palaca and an ibe pahee or moahohohoholo used in the game of pahee, were loaned to the British Museum from the London Missionary Society's collection.

Passing on, we arrive at a number of miniature lei palacos, in one instance four of these being strung on one cord. One of them is stained black, a somewhat unusual color. There are also a number of small figures cut out of whale teeth and fashioned into the shape of turtles. These ornaments were worn as finger rings, being tied on with a piece of cocconut fibre. Of lei palacos proper there are seven, one being especially noticeable from the magnificent human hair braid by which it is suspended.

As regards kapas, there are some of the rarer and earlier patterns; but they are not displayed to advantage, and they certainly do not compare with the fine assortment at the Bishop Museum. One kapa of a red, yellow and black pattern has a ticket on it, stating that it was worn by Liholiho, who died in London in 1824. There is also a fair set of kapa stamps, or ohe kapala, and hoahoa, ie kuku (kapa mallets), and kua, or pounding boards.

It must be admitted, however, that it is in the splendid collection of feather leis, cloaks, capes and helmets that the British Museum excels all other institutions of a similar nature throughout the world. As is well known, these were taken away from the islands by Cook, Vancouver and other earlier navigators—Vancouver more especially. Several of the helmets and cloaks, and even the leis, may be said to be unique, and surpass even those found in the Bishop or Berlin Museums, or the royal collections at Honolulu. To particularize, there are no less than twenty-eight feather leis, most of these having been obtained by Vancouver on his visits to the islands between 1792-5. The colors of the leis being as follows: Nine all red, six red and yellow, eight red, black and yellow, three black with a little yellow, and one black with a little red and yellow. In addition, there is one more lei—a huge one, and a perfect beauty in form. Red, black and yellow feathers have been employed in making it. Before leaving the subject of leis, it is interesting to note the great resemblance which the feather leis of Hawaii bear to those worn by the tribe of Rio Negro (South American) Indians, called the Mundurucos, and who live on the banks of the Rio Tapajós, a tributary

of the Amazon. The colors of the feathers used by these Indians are identically the same as those of the Hawaiians, the Hawaiian leis, however, being on the whole of better workmanship. Did the ancient Mexicans or Indians, whatever they may be styled, at the time of their discovery and conquest by the Spaniards, wear feather leis or helmets of any kind? If so, is it not possible that the Hawaiians may have derived hints for making leis, feather cloaks and helmets from samples of Mexican feather leis worn or in the possession of Spaniards on board some of the Manila galleons which are now supposed to have made Hawaii or La Meza a port of call? or perhaps the ancient Hawaiians may have been instructed in the art of making feather leis, etc., by Spaniards from the vessels wrecked on the coast of Hawaii previous to Captain Cook's arrival, the Spaniards on their part having obtained their knowledge of feather leis from the Central or South American natives?

There are no less than six feather helmets made of red feathers, with black and yellow worked into the pattern. Besides these, there are four red feather gods, three of which are crowned with the mahiole or helmet, the fourth one being decorated with a fine shock head of hair, pearl eyes, gaping mouth studded with teeth, etc. Three helmets, not covered with feathers, are interesting from their exhibiting the kind of framework on to which the feathers were affixed.

The Museum possesses eight feather tippets or capes. In some of these capes, yellow predominates, while in others, red is the chief color. There are three cloaks; two of these have a red ground with yellow ornaments, the third being made of black cocks' feathers with an outside border of red and yellow feathers.

The kahilis do not equal either in number or size those to be found in the Bishop Museum, but they are valuable nevertheless on account of the material (bone, ivory and turtle shell) and workmanship of the handles. Judging by their appearance they must at one time have been the property of chiefs.

Close to a leaping pole (2 spear) stands a beautiful miniature wooden god with helmet. There are also three small household gods. Amongst the containers, such as poi bowls, spittoons, ipu inamona, etc., there are some of rare shape and of a kind scarcely if ever to be met with on the islands now-a-days. These bowls, made of kou, koa and other hard woods, are in many cases supported by quaint carved wooden figures of men standing or squatting in grotesque positions, and resembling those fantastic Japanese figures that may be seen for sale in bric-a-brac shops. One of the spittoons or ipu kuha is studded all over with human teeth, taken doubtless from the jaws of a vanquished foe. Standing in close proximity to this gruesome object are a couple of newas or war clubs, the one of wood, the other of stone. These were used in giving the quietus to an unsuspecting enemy or victim destined for sacrifice.

A rare article in the collection is what may be styled a Hawaiian cestus. It is made of hard wood and studded on the edge all round with sharks' teeth. In shape it is somewhat like a meat mincer, and was grasped by the warrior in his hand in the same way as the ancient Roman gladiator wielded his cestus when about to engage the foe in hand to hand conflict.

Of ulu maikas there are about a dozen and a half, of different colors and in good preservation. Most probably some of these were the favorite ulu of chiefs skilled in the game of Hawaiian bowls. Amongst the canoe paddles, the writer noticed one of a much larger size and different in shape from the usual Hawaiian pattern. It may possibly hail from the South Seas, or may have been used as a steering oar in one of the large war canoes.

The kolo, or stone adzes, with and without handles, make a good show. Some are very large and of curious shape. The display of fish hooks is a good one. It includes one large bone hook and one wooden hook tipped with bone, measuring about 1½ feet long, and used very likely for deep sea fishing. Dogs' teeth and boars' tusk anklets and wristlets help to make a fine display. Good specimens of these kind of personal ornaments are now hard to obtain.

In Hawaiian mats the British Museum is singularly deficient. There are two mats labelled from Niihau, but they are not particularly remarkable for beauty or fineness of material. It would take up too much space to enumerate half of the articles in the collection; bare mention will therefore be made of the drums, swords, sling stones, canoes, spears and stone mirrors ranged along the walls.

A great many of the tools, weapons and implements in the "Oceania" group of the Ethnographical Gallery in the British Museum were given by a Mr. Julius L. Brencley, who it may be mentioned was the gentleman that erected the marble tablet in front of Kawaiahae Church to the memory of Douglas, the Scottish botanist.

Although the Ethnographical Gallery of the British Museum contains many treasures, still there seems to be a certain air of neglect, or at least carelessness, about the arrangement of the different exhibits which strikes the visitor as being scarcely in keeping with the world-renowned character of that national institution. Some of the cases looked as if they had once been carefully arranged and since then had never been touched or attended to. Many of the tickets bearing written descriptions of the different articles in the cases were

lying upside down. Other exhibits had no labels attached. The spelling was rather shaky, e.g.: Hawaiian, Nihau, etc., and worst of all is the lack of a printed catalogue for the use of students. It may be safely said that the Bishop Museum is away ahead in the matter of arrangement and display of contents.

Before stopping it may be as well to mention that many of the articles in the Pacific Ocean, or Oceania, section of the Ethnographical Gallery of the British Museum are drawn and described in the fine "Ethnographical Album of the Pacific," issued by Messrs. Edge-Partington & Reape, in 1890. Plates 49-60 of this album treat of the Hawaiian group.

W. F. W.

Honolulu, March, 1893.

MEETING OF THE HISTORICAL SOCIETY.

Address by A. T. Atkinson.

A public meeting of the Historical Society was held in the Y. M. C. A. Hall on Monday evening. Vice-President J. S. Emerson took the chair, and the routine business was speedily transacted. Recommendations from the Board of Managers were presented in regard to some changes in the Constitution.

A list of persons proposed for membership (twenty-six in all) was read, and voted upon affirmatively by the society. The following persons were elected corresponding members: Gen. J. Grant Wilson, Senator Chandler, Senator Morgan, V. L. Tenney, Esq., Chaplain R. R. Hoes, U. S. N., resigned the office of Librarian, and Dr. C. T. Rodgers was elected in his place.

Professor Alexander, the Corresponding Secretary, read an interesting letter from T. H. Davies, Esq., giving some particulars that he had ascertained in regard to the reception and death of Liholiho and his wife, the Hawaiian King and Queen who went to England in 1824.

Mr. A. T. Atkinson then read the paper of the evening on "Early Spanish Explorations in the Spanish Islands." For the youth of the 16th century, of brave heart and vigorous constitution, nothing had greater fascination than the broad expanse of the Pacific, with its unknown islands and peoples, strange productions, fabulous wealth of pearls and gold, spices and vermillion. We who have some knowledge of every part of the globe can have but faint conception of the excitement caused by tales of the early voyagers. They were received by our ancestors in those days very much as news from the planet Mars would be among the newspaper reporters of our times. Young adventurous spirits broke away from the restraints and trammels of antiquated custom, and in the freshness and freedom of a new life found one of the best gifts the West made to the East. Every expedition was a money-making scheme, but in connection with this was the religious duty of fighting the devil and converting his subjects or diminishing their numbers. Voyaging in the Pacific has four well-defined periods: (1) Anterior to historical records; (2) spasmodic adventures, 1513-1776; (3) scientific, extending from Cook to the recent expeditions of the present century; (4) colonization, bringing in new populations, new industries, new institutions.

In the second period Mendano, in his second voyage, seems to have been the only one who acted upon a definite plan with a definite object in view. After giving a brief account of Mendano's first voyage the lecturer gave a more detailed narrative of the incidents and results of the second voyage. It was on this voyage that he discovered the Marquesas Islands, mistaking them, however, at first for the Solomon Islands, which he had discovered on his first voyage and was searching for again to establish a colony there. Imperfect indeed must have been the skill in navigation which could make a blunder in reckoning equal to one-third the breadth of the Pacific. So little knowledge was there of the real position and relations of the various countries of the globe, that Mendano gave to the group he had discovered the name of Solomon Islands, under the belief that King Solomon brought part of his treasures from these islands! On this voyage his wife accompanied him with a retinue of servants. Many of the 280 soldiers had their wives with them. In the four vessels there were in all 378 souls. A very correct account is given of the people of the Marquesas, their customs, and food, especially of the breadfruit. The Solomon Islands were never reached. The colony was begun on an island that was called Santa Cruz, a name retained to the present day. The chief received the new comers in a friendly way, but dissensions soon arose, and many natives, including the friendly chief were killed. Then affairs went on from bad to worse. Disease and famine decimated the Spaniards. Mendano himself fell a victim to disease. His widow, determined to leave, sail to Manila, refit and return with a new band of Colonists. Her vessel safely reached the destined port, but fifty died on the voyage. A second vessel came in, belated with a weak and dying crew. The third vessel also reached the Philippine Islands, striking the beach with sails full set, but only corpses on the decks. The widow's romantic history was closed by her marriage with some Spanish gallant, who went with her in her vessel to Mexico, and there the couple disappeared from history. It was voted to request a copy of

the paper for publication, and to print it as one of the series of Historical Society Papers. No. 3, Judge Dole's paper on the Evolution of Land Titles, is now ready for distribution to members of the Society.

"August Flower"

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How does he feel?—He feels no desire to go to the table and a grumbling, fault-finding, over-nicety about what is set before him when he is there—August Flower the Remedy.

How does he feel?—He feels after a spell of this abnormal appetite an utter abhorrence, loathing, and detestation of food; as if a mouthful would kill him—August Flower the Remedy.

How does he feel?—He has irregular bowels and peculiar stools—August Flower the Remedy. @

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